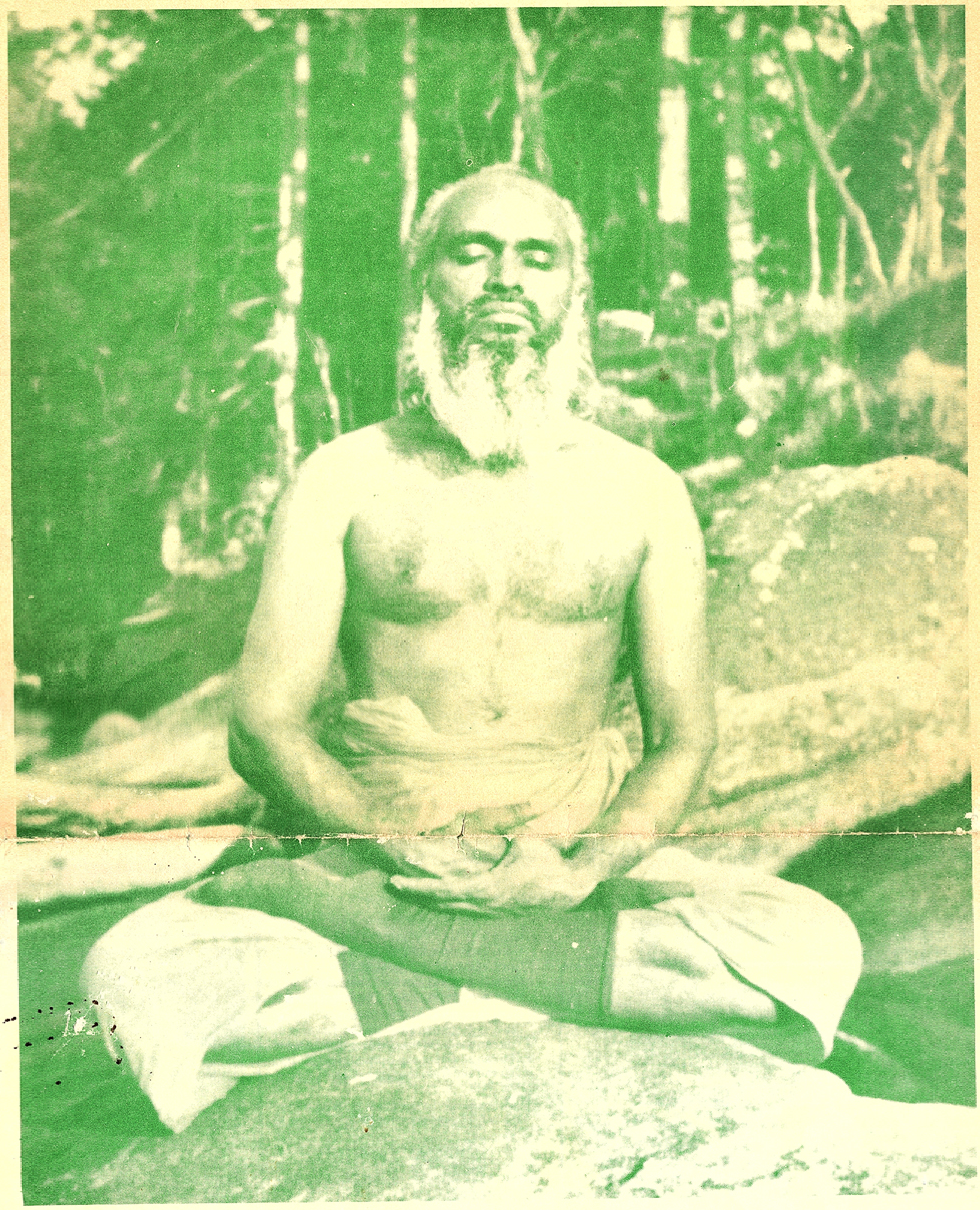
Pingala's Copy



SWAMI SIVALINGAM

Founder - director of Prana Yoga Ashram, Retreat,
and Centres throughout the world

PRANA YOGA LIFE

SPRING, 1977

Prana Yoga Centres everywhere wish you a
Happy New Year from TODAY

Issued by the **Prana Yoga Ashram, 488 Spruce St., Berkeley, California, U.S.A., 94708 Tel. [415]524-6471 or 527-8648**

GOD IS THE GREAT GURU-TEACHER OF ALL

Who brings us to earth to learn completely of Him and remember Him completely at all times. And those who walk PERFECTLY with Him become His Living Forms to give us knowledge of Him in this lifetime. Blessed is the one who finds the living Guru to shake him awake in this lifetime!

No amount of literature on religion can help us, but our living religion every moment of our life can alone bring about salvation.

SWAMI KADAPPA SATCHIDANANDA YOGEESWARAR

Death is sure to come some day or other
He cannot be flattered away nor will He,
Rest content with taking away your riches
alone.
He is a leveller and makes no distinctions.
Between the rich and poor or good and
bad
Will wait not even a minute
But take away your life and all,
Why then bewail in vain, ye ignorant?

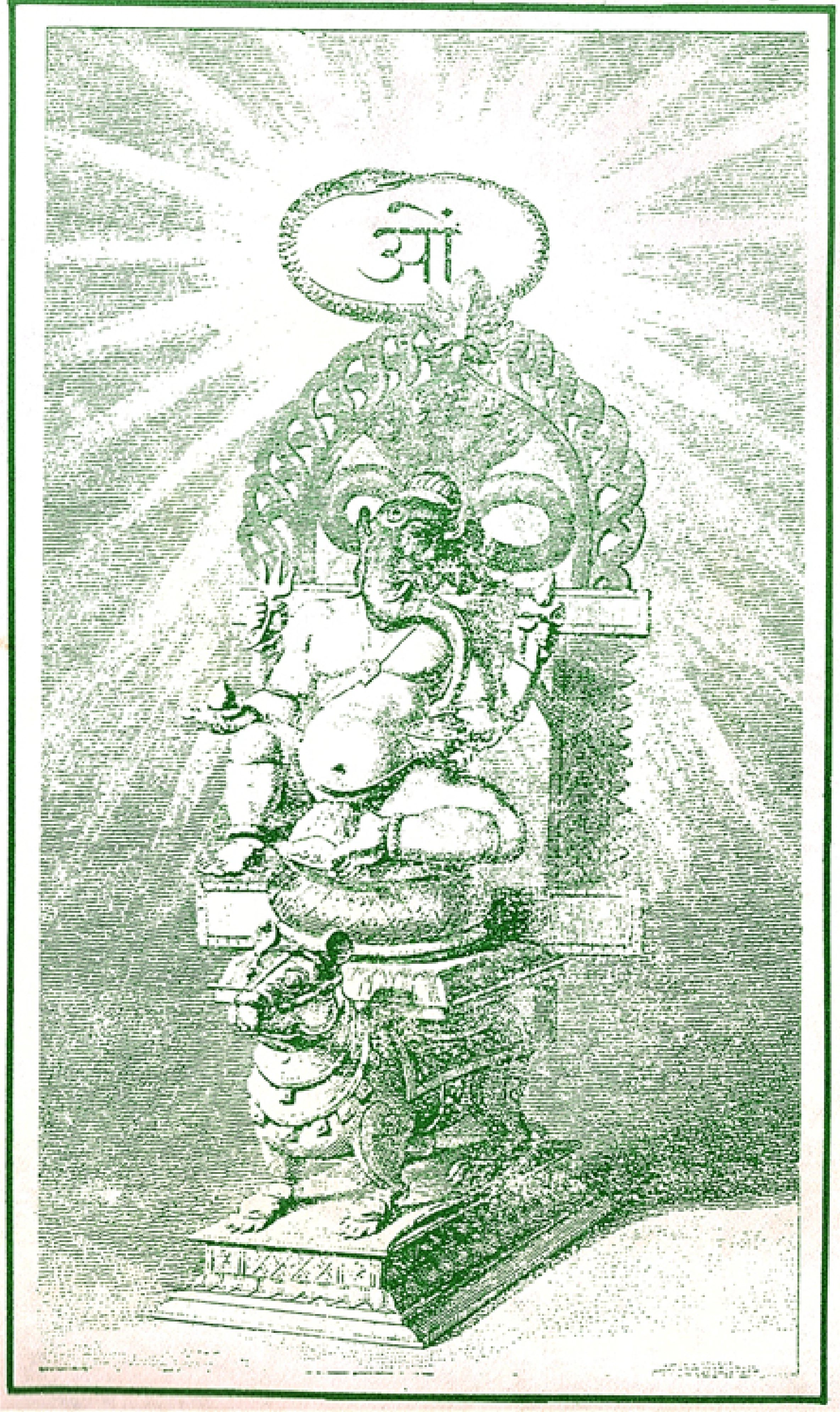
KAPILA RISHI - in Tamil Language

●

Believe in yourself; Trust in yourself;
Find ONE Guru.
Practice ONE path of yoga practices.
Don't compare;
Don't involve in many subjects.
Don't find many ways to follow;
Don't read many books.
Go one path, go one devotional way,
Do one proper work, go with one-mind
ideas.

SWAMI SIVALINGAM

Spiritual Master Swami Sivananda is pictured with Swami Sivalingam and others. (Swami-ji is directly behind the great guru).



LORD GANESH
The Releaser of Obstacles

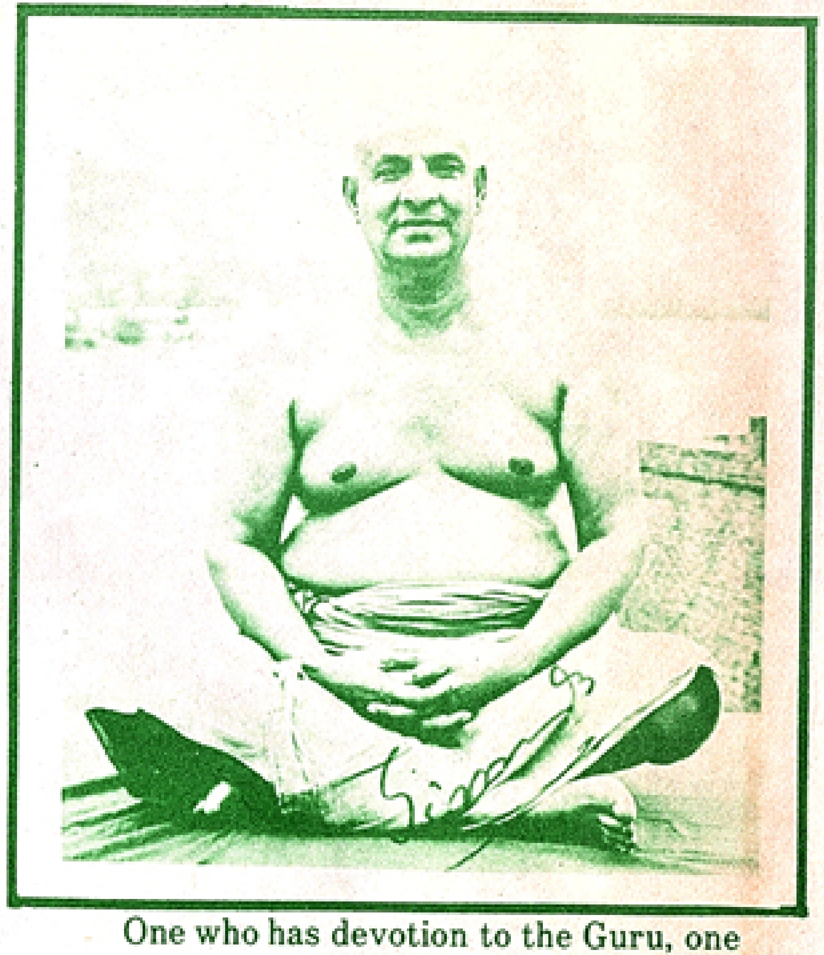
One who repeats the mantra,

OM SRI GANAPATHIE NAMAH

with wholehearted concentration will find all difficulties and obstacles released.

Guru is a God's Form
Guru is a Protector of the world-
Guru can help and give of all,
Guru is a great Divine-Knowledge,
Guru is a great Ocean-Teacher,
Guru is a great Divine-former
Guru is a great Lover of the Lover,
You can see from the Guru a great Lawyer
You can see from the Guru a great Peace,
You can see from the Guru, Guru's Power
of Will
You can see from the Guru for your faith,
You can see from the Guru for your
improvements,
You can see from the Guru for your
selfishness,
You can see from the Guru for your
devotions;
Sing His Glory and be with Him;
He and God are One Form;
He and you become One;
He and you are a great devotion with the
Lord;
Guru Tatwa is great, which is lying under
the flower garden (spiritual experiences).
Guru is a Preacher, which the devotee
needs.

SWAMI SIVALINGAM



One who has devotion to the Guru, one who has totally surrendered himself to the Guru, one who serves the Guru wholeheartedly, knows no grief, no sorrow, no fear, no pain, no misery, no ignorance and he instantly attains Self-illumination.

- SWAMI SIVANANDA

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and
Omniscient.
Thou art Existence-Consciousness-Bliss
Absolute.
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control
the mind,
Free us from egoism, lust, greed,
hatred, anger, and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and
forms.
Let us serve Thee in all these names and
forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

- SWAMI SIVANANDA

Swami Brahmananda and Swami-ji take lunch at Swami-ji's yoga residence, March 2, 1977. Swami Brahmananda and Swami-ji last saw one another 17 years ago at Sivanandanagar, Himalayas.

SWAMI-JI'S SPEAKRETS

You become what you think about. If a woman thinks too much about a man, she becomes as a man. If she thinks of a guru, she becomes as a guru. If she thinks of a god, she becomes as a god.

●

Always have faith, belief, and trust in yourself. The runner must trust his legs, not his running shoes. The swimmer must trust his body and ability, not the ocean. If you believe and trust in yourself, you don't need to trust others. Faithless ones believe in others . . . they have no faith, only talk about being faithful.

There are no loans from Swami-ji for spiritual improvement!

●

Thoughts give the life here,
Physical love gives pain,
Minds work is servant,
Mind follower never prospers.
Gain the Inner-life,
Practice the Divine forms,
Follow the one Guru method,
Faith with-In-Self,
Then you know your-Self.

●

Fasting means non-injury and non-anger. We break our fast when we break our spiritual vow. So, fasting has no meaning if we live unspiritually. None of our practices have any meaning if we constantly break our vow.

●

SWAMI-JI VISITS - PRANA YOGA CENTRE, DENMARK, AND SWEDEN, NORWAY, GERMANY AND SCOTLAND

Swami-ji standing in front of Rosenborgslot Castle in Hillerod

On November 5th, 1977, Swami-ji arrived at Kastrup Airport, Copenhagen - marking the beginning of a two-month European yoga tour. Numerous lectures, demonstrations, classes and sessions of darshan highlighted the 60 days of concentrated activity. Swami-ji's teaching presence touched the hearts of many during his stay - especially those involved with the Prana Yoga Centre. Many people received new insights, self-revelations, and light from Swami-ji.

Swami-ji gave many lectures on numerous subjects during the two-month stay in Copenhagan - amongst which were:

Nov. 6, 1976: "Eight Steps of Yoga"
Nov. 13, 1976: "Control of the Senses"
Nov. 19, 1976: "Beauty from Within"
Nov. 22, 1976: "The Mantra - Aum"
Dec. 3, 1976: "Dhyana-Japa"
Dec. 7, 1976: "Prana - The Life Force"
Dec. 8, 1976: "Knowledge"
Dec. 9, 1976: "Psychic Heat"
Dec. 13, 1976: "The Seed of Life"
Dec. 17, 1976: "The Two Lives"
Jan. 3, 1977: "Initiation and its Benefits"

Besides the regular schedule of classes at the Centre, Swami-ji gave many additional classes, teaching pranayama, meditation and asanas as well as holding spiritual discussions.

Pictured with Swami-ji are Franz and Felix Morawetz [father, 22-7-1900] and [son, 25-4-42], who greatly helped with the yoga work during Swami-ji's visit.

Dhairyavathi Devi, close disciple of Swami-ji, who is in charge of the Prana Yoga Centre, Denmark, shares notes from her journal on Swami-ji's visit.

Hellerup, Denmark
January 7, 1977

From God's grace I have found Swami-ji. Now but to follow Swami-ji! This has become the only way for me. I've seen and know my Guru as a messenger of God. I must go on, there is no other way. Now I know, for Swami-ji has touched me: my Guru has pointed the way. The power of Swami-ji is beyond explanation: you must experience it yourself to know.

Today is the second day since my Guru left. Nothing is the same as before. Only now the real proof-proving time is come. If I just keep the goal in mind, with the peace and bliss which I saw reflected in Swami-ji's eyes so many times the last two months, I'll make it. May God be with me. Mantra lead me, with practical-everyday to be my friend and guide me. It's up to me, my Will. Swami-ji has taught me that. Swami-ji spoke numberless times about the Will. It wakes you up mornings, early - very important for a devotee of the Lord. Like a bolt of lightning, up! and clear in the head that life is an "AUM" sound, unending and sleep does not break that hum in the life, for the Will has found the way. If we fight the dust and dullness, we win the Will and then the dust is no more. As Swami-ji says, "It's not easy and it's not difficult." I like that thought. It gives me courage.

Courage! That is my new name: Dhairyavathi. Swami-ji said with great feeling: it means "super-dooper brave." Since I'm going to find that Will; I'll need courage beyond average. I know we are all going to die. It has struck me for years now that most people live in holes and die in holes. I don't want that. I want to fly. Swami-ji said that to find a Guru isn't any simple matter, but if you just keep going on and feel true to a deeper voice inside of you, then amazingly the Guru will appear. That is why I know this is a life-death matter for me, because I've gone many paths and they led me to Swami-ji, a hand of God. I feel an inner truth led me this far and now Swami-ji is there to guide me the rest of the way.

The Initiation of the Centre coming just after the New Year celebration was a propitious time for a dedication marking the official beginning of Prana Yoga Centre. It was the start of my new life as an initiated disciple and devotee of Swami-ji - with a new name and mantra to mark the new beginning. The last finishing touches on the largest room in the spacious Danish Centre, which is now used for teaching classes, were completed just the day before the Initiation. It seemed that everything fell into place just in time.

Initiation Time - Prana Yoga Centre, Denmark

During the ceremony Swami-ji burned camphor and sang the beautiful melodic mantras which in their quick and rhythmic repetition catch the mind and hold it as the sound soothes and concentrates the mind. The calling of all Gurus and spiritual masters to bless our new Danish Centre was followed by my own Initiation. The giving of spiritual power which only the Guru can bequeath was explained thereafter in a lecture entitled "Initiation and its Benefits."

The two Initiations were attended by a warm group of people. We then spoke informally of yoga subjects and shared in yoga demonstrations of basic postures. We read aloud some of Swami-ji's life-transforming letters, which touched the hearts of all present. And finally we culminated the evening with tea and cakes. It was the appropriate last event before Swami-ji departed again for Canada via Frankfurt on the sixth of January.

Since then the Centre continues to glow with the spiritual power Swami-ji transferred to her rooms with Initiation. The Centre is filled with peace and good vibrations.

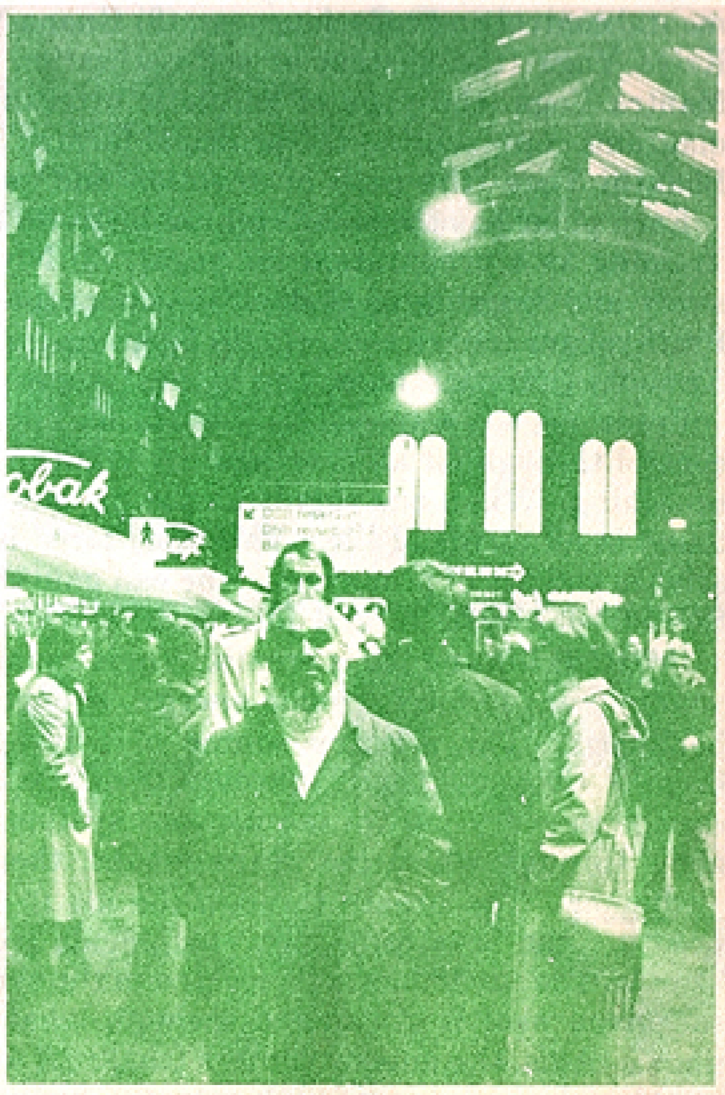
The Initiation marked a new beginning after an end to preliminary work for the growth of the Prana Yoga Centre. The months had gone quickly since I started teaching yoga to women through the women's home in Copenhagen. This lead to the expansion of classes to various locations throughout Copenhagen. The blessings of Swami-ji led and guided me, and encouraged me to find the Centre and continue the goal of union, peace and understanding under Swami-ji's guidance.

Swami-ji in the garden of the National Museum of Art

Swami-ji's inspiration and energy come from an unbroken connection with a great inner knowledge, which Swami-ji assures us resides within us all. Swami-ji spent days and hours streaming forth writings on all possible subjects these past weeks. Swami-ji is a veritable explosion of expression of the truths which Swami-ji is living as a reality.

And beyond the work for Prana Yoga Centre, Denmark, and writings for books and publications, Swami-ji further amazed me in still finding time to learn about the Danish/Scandinavian people and culture. Visits to notable places dotted the two months of Swami-ji's stay in Europe:

The Queen's Palace and the changing of the guard
The confiscated military quarters transformed into an "alternative" community: Christiana
The spiral domed "Vor Frelsers" (Our Saviours) Church, which Swami-ji climbed to get a birds-eye view of Copenhagen



Swami-ji in the Main Train Station, Copenhagan

The famous "Little Mermaid" statue of Hans Christian Andersen's fairytale
Rosenborgslot Castle in Hillerod
The National Museum of Art
Botanical Gardens
Carlsberg and Tuborg Breweries
Roskilde's Dome Cathedral
The Viking Museum
The Peninsula of Jutland and its main city of Arhus
Hamlet's Castle in Helsingor (Elsinor)
Sweden's Helsingborg, Landskrona and Angelholm, plus the forests and falls on the scenic route over to Norway and Oslo
A day in Fehmarn, Germany

All this and more Swami-ji found time to see. Swami-ji has, I might add, seen more of Denmark's worthy sights in two months than I've seen in over six years. Beloved Guru-ji never failed to amaze me these two months, learning rapidly about the Copenhagen bus transportation, train connections, and even the system of buying a monthly card which serves as a pass for all buses and trains on Sjaelland, the main island of Denmark. Swami-ji also learned quickly to walk on the icy roads of Scandanavia's frozen streets.

Often Swami-ji gave a warm clap on the head to children. They always reacted acceptingly and wide-eyed to beloved Guru-ji's blessing.

I'll never forget Swami-ji's visit to Copenhagen and hope that soon Swami-ji will return to the Centre and devotees in Denmark again.

Med kaerlig hilsen,
(with loving greetings)
Dhairyavathi Devi

> Our tricks and hidings waste our spiritual knowledge. One who shows too much outside has nothing - zero inside. One who shows zero outside has strength inside.
>
> **- SWAMI SIVALINGAM**

PRANAYAMA AND ITS EXPERIENCES

by Pingala Devi

Praises to beloved Guru-ji, Swami Sivalingam! Without Swami-ji's divine knowledge and guidance, the experiences gained from practicing pranayama would never be coming to me - would never be transforming my life. I bow to Swami-ji and to all Gods and Gurus, saints and sages - and honor them by including here special mantras which sing of devotion and glorification to many gurus.

GURU MANTRA

OM Gururbrahma guruuvishnuh gururdevo mahesvarah Gurussakshat param brahma tasmai sree gurave namah.

I bow to the Supreme Being. He is one without a second who manifests as Creator, Preserver and Destroyer. Guru is one of the greatest protectors and I always bow to him.

PATANJALI MANTRA

OM Jivamani prajatbana Sahasra Visrutha Viswam Bhara mandalaya Ananthaya nagarajaya namoh namah.

GAYATRI MANTRA

OM Bhur bhuva swaha tat saviturvarenyam bhargo devasya dhimahi dhyoyona prasodhayaatt.

LORD RAM MANTRA

OM Nishkalaya vimohaya shuddhaya nijadharma swaroobaya Raghavayah namoo namah.

MAHA MANTRA

OM Triyambhaham yajamahe sughandhim bhustivardhanam vurvaruhamivabhandanan mrukthyormukshiyamamruthath.

ANATOMY OF YOGA

According to Pantanjali, in his Yoga Aphorisms, Yoga is the suspension of thinking, which is not obtainable without controlling the breath and its interdependent connection with the mind. Yoga has eight pillars, each having the same goal: uniting matter with spirit, that is, the realization of the absolute. The eight branches of Yoga are: (1) Hatha Yoga (self-realization through health and strength, (2) Raja Yoga (the royal way through mental control and consciousness, (3) Gnana Yoga (the royal path of wisdom and study, (4) Kriya Yoga (the system of self-realization through pranayama and concentration), (5) Mantra Yoga (the yoga of hermetic utterances), (6) Yantra Yoga (the yoga of mystical diagrams representing the principal forms), (7) Laya Yoga (the path of mergence), and (8) Bhakthi Yoga (the path of devotion and selfless love.)

Each pillar has the same eight objectives: (1) Yama (internal purification through moral training as a preparation for yoga), (2) Niyama (contentment, mortification, cleanliness, study and worship of God), (3) Asanas (postures), (4) Pranayama (breath control), (5) Prathyahara (nerve control), (6) Dharana (mind control), (7) Dhyana (meditation), and (8) Samadhi (ultimate bliss, the highest superconscious state).

Prana Yoga is a special form of Hatha Yoga. In Prana Yoga, the emphasis is on breath control throughout all practices. A vitalizing energy called prana is manifested through breathing. When one regulates the physical breathing, one can control prana. Prana is found in all forms of life. This vital force is universal energy. When one practices the science and art of pranayama, one can gain the power of concentration and energy, purify the nervous system, and find inner spiritual balance.

Breath is life and life is breath. Yogis count life by number of breaths, not by number of years. Our life force, pranic energy, is continuously being drained by our thoughts and behaviors. The primary source of replenishment is through our breathing. As we breathe, oxygen is carried through the blood stream to every part of the body, and prana is carried to every part of the nervous system through the nadis (nerve tubes). Of the ten nadis through which the prana moves, there are three major nadis: ida, pingala, and sushumna. The breath through the ida (left nostril) is cool, and is known as the moon breath. The breath through the pingala (right nostril) is hot, and is known as the sun breath. The sushumna nadi, located in the spinal column, is the most important. When the sushumna nadi is stimulated through inhalations and exhalations through the ida and pingala nadis, the energy centers (chakras) are vitalized and open as the prana moves up through the spinal cord. Eventually, superconscious, limitless, universal perception is achieved.

I've often heard Swami-ji mention that there are over 100 kinds of breathing techniques in Swami-ji's system of pranayama. All pranayama involves the careful balances among inhalation (puraka), holding in (kumbaka), exhalation (rechaka), and holding out (shunyaka). Under Swami-ji's divine guidance, students progress through specially sequenced breathing exercises according to their mental and physical strength. I've learned a few of these exercises so far.

PHYSICAL BACKGROUND

Pranayama was a totally new experience for me when I began yoga studies with Swami-ji. Meditation and asanas were familiar concepts, even though I had not practiced them before. For most of my life I had been plagued with allergy problems. I was allergic to the spring season, which meant that for 10 -12 weeks each year, I had difficulty breathing, my eyes itched and teared, and my lungs were congested. Also, I suffered from asthmatic reactions which were particularly triggered when I was in an environment where cats lived.

I began studying yoga with Swami-ji at the start of my spring allergy season in 1974, progressing slowly through initial breathing exercises. Swami-ji's caring guidance helped me through a difficult allergy season.

Virtually every day, I practiced my meditations, postures, and breathing techniques. There is a special morning procedure which devotees of Swami-ji ideally follow. First, wake up early. Go to the bathroom to clear up urine and bowels, wash hands and face, and drink a cup of cold tap water. Then sit for meditation (body erect, cross-legged, with hands resting in lap, right hand on top of left with palms upward). Beginners usually meditate for about 15 minutes. Rest in the corpse pose a few minutes. Follow next with a few postures varied each day. Rest again. Then begin pranayama. The morning practices end with resting in the corpse pose once more.

While doing the practices, Swami-ji and God are strongly with me. As I remember God and Guru, Swami-ji's energy comes through to me. As a beginner, my strength built up slowly, and with faith, belief, and trust in God, Guru and self, I was able to do more complex practices, especially the pranayama.

PRACTICAL APPROACH

Specifically, the beginning breathing techniques include the following sequences.

Sit erect in lotus or other comfortable, cross-legged position. (In lotus, first bend the right leg and place right foot on left thigh. Then bend left leg and place left foot over right thigh. For half lotus, left foot is placed under right thigh)..

The hands are held in the Chin Mudra (arms extended, hands resting on the knees, palms upward, index fingers curled to the base of the thumbs, and the third, fourth, and fifth fingers out-stretched).

Settle in for a few minutes, sitting in this meditative position. Eyes are kept closed continually. I particularly think about Swami-ji at this time while repeating the special mantras. Keeping Swami-ji in my mind and heart helps me feel Swami-ji's presence strongly throughout the pranayama exercises. This also helps me to remember Swami-ji's guidance to practice properly.

The next step is to bend the right arm and raise the elbow nearly shoulder-high. The right arm remains elevated throughout the pranayama. However, if the arm should become tired it may be lowered a little.

The left hand always rests on the left knee.

Remain in the Chin Mudra.

Close over the right nostril gently with the right thumb.

Inhale through the left nostril.

All inhalations are slow, steady, inaudible, and gentle.

After inhaling, close the third finger over the left nostril and simultaneously lift the thumb off the right nostril.

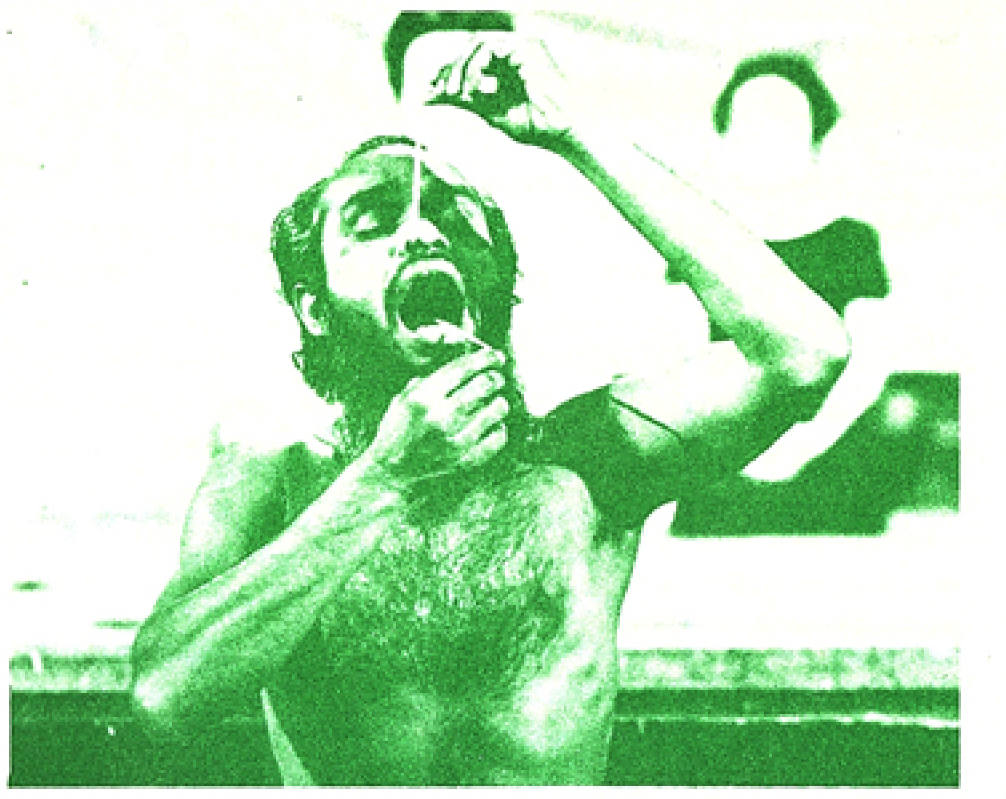
Exhale through the right nostril, fully, slowly, inaudibly.

Keep the lips and eyes always closed.

Each inhalation left nostril/exhalation right nostril is considered one breath.

A beginner usually does twenty such breaths - called "single nostril breaths" - every morning, which usually takes about ten minutes.

For me, Swami-ji's direct guidance has been a precious gift. Each week, in the yoga class, Swami-ji assessed my progress, physical strength, and duration of each pranayama exercise. As I was ready, my breaths were increased, usually by tens, every one-two weeks. After about three months, I had progressed to seventy single breaths which took about thirty-five minutes in one sitting.



Swami-ji demonstrates sutra neti during a TV program in Japan. To do sutra neti: using left hand, insert a long thread through one nostril while inhaling slowly. Continue pushing thread until it drops down in back of the throat. Catch this end with right hand and gently pull whole thread out through the mouth. Sutra neti clears nasal blockage, prevents throat problems and is good for the brain.

In addition to the single nostril breaths, I began to do other pranayama, including the *bhastrika, kapalabhathi, sithali, and sithkari.*

1. *Bhastrika*

For *bhastrika,* (bellows breath), sit in a meditative pose with chest and abdomen relaxed.

Inhale and exhale deeply, rapidly, and continuously through both nostrils with lips closed.

Bhastrika is characterized by a rapid succession of forcible, steady, noisy, inhalations and exhalations.

One round of *bhastrika* lasts as long as it feels comfortable, and may be repeated once for beginners.

Bhastrika increases circulation, purifies the nervous system, and clears the head of dullness.

2. *Kapalabhathi*

For *kapalabhathi* (which in Sanskrit means to make the skull shine), sit in a meditative pose.

Inhale and exhale through both nostrils in short, speedy, light, rhythmic breaths with lips closed.

Kapalabhathi is characterized by quick, shallow, breathing resulting in quiet, light breaths in the head.

One round of *kapalabhathi* in the beginning generally lasts as long as it feels comfortable, and may be repeated once.

Kapalabhathi cleanses the respiratory system, nasal passages, and makes the head radiant and clear.

3. *Sithali*

For *sithali* (cooling breath), sit in a meditative pose.

Let the tongue protrude a little from the lips.

Curl the sides of the tongue like a tube.

Draw air through the tongue noisily, close lips and swallow as if drinking water.

Exhale through both nostrils.

Repeat several times.

Sithali cools the body, purifies the blood, and helps quench the thirst.

4. *Sithkari*

For *sithkari* (warming breath), sit in a meditative pose.

Fold the tip of the tongue back toward the palate and hold gently between the teeth.

Draw air through the mouth with a hissing sound.

Close lips and exhale slowly through both nostrils.

Repeat several times.

Sithkari warms the body and increases circulation.

PRACTICAL EXPERIENCES

Swami-ji's support is so amazing. Swami-ji is always present - no matter where Swami-ji is! Whatever questions and concerns I've had, Swami-ji has always been with me, giving me courage and inspiration to go on - in person, on the telephone, and in incredibly uplifting, deeply moving letters, one of which is included here.

Be control your inner unsatisfied life,
Be cheerful from inwards and outwards,
Be keep health on mental and physical,
Be charming by repeating the MANTRAS,
Be avoid doubts by the Grace of Guru and one path,
Be regular for your paying the TAXES, which is called the practical way to avoid prides, prowds, cheatings and gossippings with back-bitings,
My great blessings, prayers always with you for your Self improvements.
Sivalingam

continued on page 5

PRANAYAMA OBSERVATIONS

by Yamuna Devi

"Life is breath, and breath is life," and whoever values the one knows to value the other. The science and art of pranayama or breath control, evolved and practiced through the centuries by spiritual sages and saints of the East, is indeed a precious body of knowledge. Through Swami-ji, the ancient wisdom is available to all who are ready to receive it.

Our breath is so simple and obvious a part of our nature, we take it for granted, like Mother, and like Mother it rules us unconsciously as long as we do so. The Aquarian Gospel of Jesus the Christ* equates the Holy Breath (Spiritus) with the Mother or Wisdom aspect. (The Father is Power, and the Child is Love). Gaining breath control or power over the breath gives us mastery over mind. Conversely, as much as we have mental control, that much the pranayama exercises come easily to us.

Everyone has experienced the interdependence of breath and mind. Because of emotions accompanying our thoughts, we may choke with anger, pant with lust, gasp in fear; and likewise every less dramatic thought has its accompanying characteristic breath pattern. It may be slow or fast, deep or shallow, right or left (nostril predominating), smooth or jerky, recognized or unconscious, etc. All depends on the mind. A few days of close attention to the breath brings into one's view an awesome and loveable stranger, one's own self.

So the disciplined study and practice of pranayama leads to some interesting discoveries. The circular breath that Swami-ji gave me in the beginning of my study of pranayama, inhaling through left or moon nostril, exhaling right or sun nostril, taught me many things about my physical and mental state. It showed me my patience and calmness and taught me to have more of both. It caused a watery discharge from the right nostril and taught me to begin to pay attention to the differences in left and right sides of my body. I saw some surprising differences and began to think seriously about the ha-tha (male, female) aspects of my self and how through yoga, they could be brought into harmony and graceful unity. I discovered something about the extent to which I had been poisoning myself unconsciously in thought and action. This was brought home strongly to me because I experienced diarrhea and other physical symptoms of purging for most of the first two months of practicing pranayama. With that basic breathing technique I learned a deep respect for the powers of so seemingly simple an exercise, and began to see the profound importance of breathing practices.

With the practice, many aspects of my life began to stir to a new wakefulness; I began to experience genuine hunger for food for the first time in years, and at the same time I was losing excess weight. I remember Swami-ji asking me during my second yoga class how my appetite for food was. I replied that it was all too good, I wanted to eat very often. Two months later I understood that I had not understood what Swami-ji meant by "appetite" - that I had become accustomed to eating so often and so much for taste that I had actually forgotten what real physical appetite for food was. Through excess of comfort I had lost touch with what was part of the "living edge" of my own life.

Stirred to new wakefulness also was my recognition of what was happening minute to minute in my associations with others. I remember saying to Swami-ji that sometimes I felt I was in a thick fog when I was with others and it might take me a week or two to clear up what was really said and done on a given occasion. And Swami-ji so very kindly began to show me that it was the steam of my own emotions clouding the air for me and also affecting others too. For the first time I began to understand that emotions, however everyday they may be, are not a natural part of life but are a noxious by-product of the uncontrolled mind. Through Swami-ji, I began to learn that in my own each and every breath lay the secret to dispelling the emotional steam that was obscuring my self from myself. ●

***Transcribed by Levi**

LETTERS FROM SWAMI SIVALINGAM

Swami-ji by the Ganges River at Swami Sivananda's Kutir [Himalayas].

Strict your mind always, that is the great Experiences,
Strict your practical, that is the great Freedom,
Strict your repeating Mantra, that is the great Love of GOD,
Strict yourself, that is the great Human-nature,
Strict your thoughts, that is the great Knowledge,
Strict your Faith, that is the great One-self,

Surrender the Self, then there is nothing troubling
Surrender all of your life with the Divine-love, then there is nothing bothering you,
Surrender all of your ambitions, expectation, etc., to your Spiritual-Guru, then you so enjoy the other world,

Worry, problems, troubles, unknowledge, dump, lazyness these all come from unfaith, untrust, cheating the Soul, (cheated by yourself)
Come closer to closer, think, keep within, watch, steady, practise, patient, strict, devotion, these all give great Self-Realization,
Leave it to the Guru everything, leave it to the Divine nature, leave it to the Spiritual-love, then you are so happy to enjoy with the Divine-nectar.

●●●

Inner peace brings many devotees,
Inner decidings brings calmness,
Inner accomplishments brings real thoughts,
Inner purity brings clear divine powers,

Inner experiences bring many golds,
Inner understandings bring many goods,
Inner practical brings great sweet-divine-hearts,
Inner voices bring divine-forms,

Inner living and life brings great knowledge,
Inner thoughts always bring great pleasures,
Inner thoughts and life bring trans-formation,
Inner life means Godly Enlightments.

●●

Night is a womb baby,
Day is born in this world,
Spiritual life is a great Security,
Spiritual life is great parents for who really loves their own parents.
Spiritual life is a great Divine life.
Spiritual experiences is a great God's foods for who knows the real truth,
Spiritual path is blindness for who doesn't know that subject,
Materialistic people doing always many mistakes and have many self-created habits,
Whoever loves in this world, they have lots of luck for sickness,
Joke becomes a great criminal,
Jokes and talkativeness become one idea,
Don't love which does not stay with us,
Don't love which does not stay with us - the life,
Don't love which does not stay with us - the Ocean of passion,
Don't love which is not true of the long life,
Don't love which is not true - the Mind of the darkness,
Don't love which is not true of the Relationship of the family,
Don't love which does not stay of the mutual friendships,
Don't love which is not true of the parenthood,
Don't love which is not true of the Place of Land,
Don't love which is not true of the Thoughts,
Don't love which is not true of the Famousness,
Don't love which is not true of the Brothers,
Don't love which is not true of the Tricky,
Don't love which is not true of the Crazzzy,
Don't love which is not true of your daughters,
Don't love which is not true of your wife,
Don't love which is not true of your beds,
Don't love which is not true of your wants,
Don't love which is not true of your creations,
Don't love which is not true of your daily life.

●●●

Endless thoughts give one great punishments,
Endless birth & death give one great unsatisfaction,
Endless pleasure-enjoyments give one great selfishness,
Endless attachments give one great sufferings.

Practical: way to release the mental illness,
Practical: way to release the movement sufferings,
Practical: way to release the shirt of the mental-shadows,
Practical: way to release the unknowing material life.

Experiences: after great relaxations,
Experiences: after easiest way to practice,
Experiences: after one gains the rule of the Inner-life,
Experiences: after one wins the True-knowledge.

Pranayama destroys the uncounting way to practice,
Pranayama destroys the outer ruler of the mind,
Pranayama destroys the ignorance of the sufferings,
Pranayama destroys the birth & death.

Asana means one way of sitting to relax,
Asana is great seat for sitting to think the Reality,
Asana is one of the great divine tonics for curing ailments,
Asana is God's satisfying divine food.

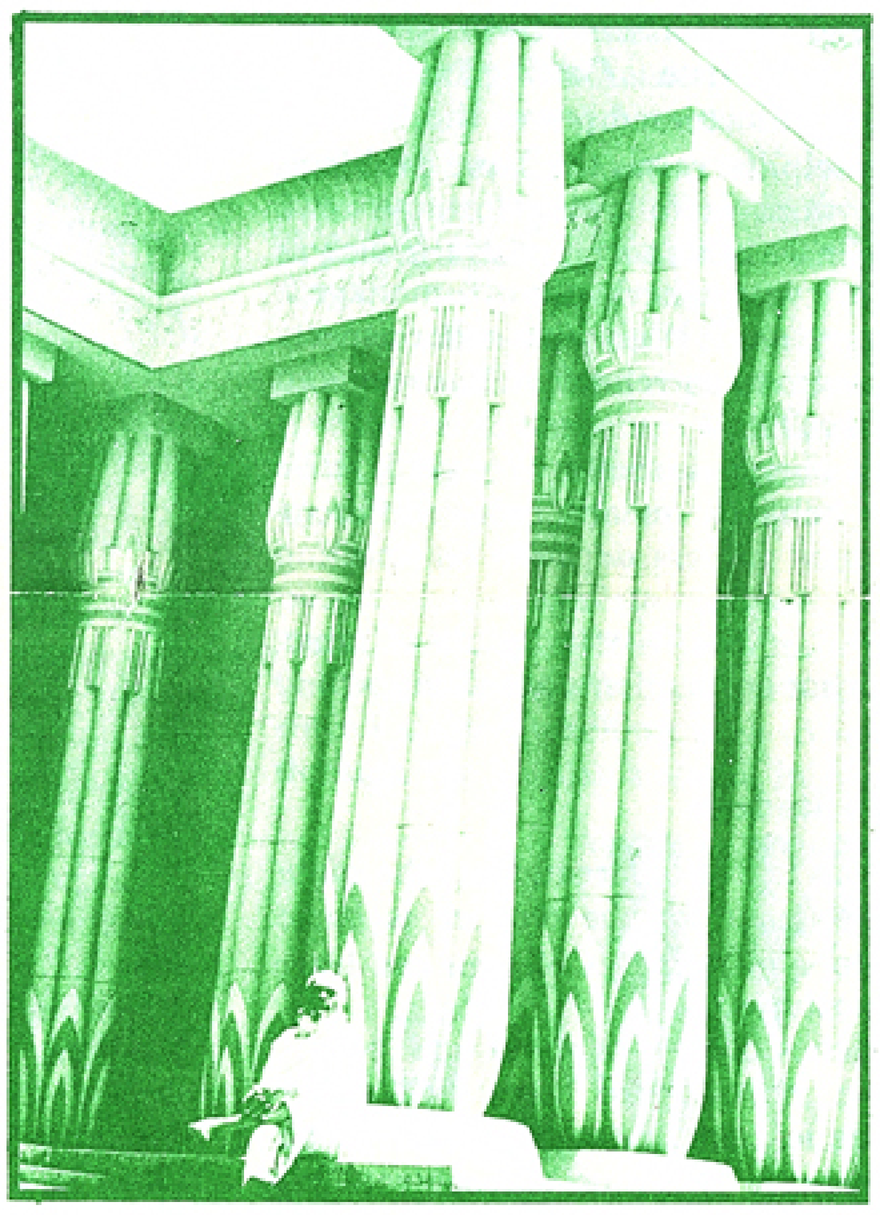
Concentration: way to attain the divine powers,
Concentration: way to attain the Inner-self,
Concentration: way to attain the Self-knowledge,
Concentration: way to attain the Divine-foods.

●●●

Don't compare when you are steady,
Teach when you are enough,
Preach when you are on that position,
Eat proper food, think proper inner-life,
Spiritual friends give great joy,
Physical friends give lot of problems.

Be steady for one practical way,
Be correct for one thought,
Have vow for one gaining,
Live for one divine goal,
Love for one divinity,
Be cheerful for all,
Be joyful for the divine practical,
Work for the Guru, learn for one truth; then you become great.

Birth & death for nobody waits, and the humans don't know.
Dark & night with day for nobody waits, always comes & goes.
One's life sorrow, worry, problems, happiness, health these all do not stay, because these are the way to combine and go when the time will come,
Much devoted to the human friends, always have many problems and thoughts, because the true life doesn't know the mind,
Thinking of the past and future - these are called great Karma,
Thoughts always bringing the desires of the Karma,
Be steady, be strong, be faithful for the one,
Have some suitable thoughts and be free from the thoughts,
Be a giant, be clear, find courage with the Soul.



Swami-ji during a visit to the Rosicrucian Museum in San Jose, California.

Change your mind & faithfully go toward Divinity,
Do not turn where you were first,
Do not turn back when you are in front,
Do not turn back when you were far away,
Do not compare moreover for further weak points,
Do not have many weak thoughts,
Do not find many books & teachings for the weak point,
Do not do again what you have given up,
Eat proper food which suits the practical way,
Do not compare for the food, clothes, practices,
Work for the mind, spirit & be balanced,
Do for the good thoughts, practises & Lord,
Weak thoughts give weakness,
Worrying more gives worries,
Fears give more fears,
Untruth gives more untruth,
Unfaith gives more unfaith,
Less practical gives unsatisfactions,
Same practical means nothing more comes,
Increase, improve, gain the energy for the Lord.

L. to R.: Swami-ji, S. Ramaswamy & S.P. Palanichamy, close discipies for many years, here pictured during Swami-ji's [fall '75] Indian tour.

Pranayama and Its Experiences

continued from page 4

Within the first months of doing the practices, I began to notice many physical and mental changes. Initially, I was uncomfortable and impatient sitting for meditation. Because I was 20 pounds overweight I felt awkward and stiff doing the asanas. And since my allergies were bothering me, I had difficulty with the pranayama.

Yet, there was some special light of faith coming from Swami-ji to me. Swami-ji told me I could clear up all my physical and emotional problems through faithful practice. Swami-ji touched my heart so strongly, I just knew that Swami-ji's practical way was right for me.

As I became accustomed to sitting, I gradually extended the meditation period from 15 to 30 minutes. The more asanas I did, the more I could do. Everything was difficult at first - from the simplest cobra, spinal twist, bow, and frog, to the more strenuous plough, shoulder stand, and locust postures. Yet, the more I practiced, the more supple and competent I felt - just within a few months!

Slowly, too, I started to change my diet. As I ate more fruits and vegetables and less meat, I felt much stronger, lighter, and more flexible than ever before.

For some time now, I have been recording my pranayama experiences in a special journal. In the beginning, as I continually practiced the pranayama, my breathing problems eased and I felt less tired and more energized.

Single nostril breathing and other pranayama are truly the opening of a lifetime of increasing vitality, steadiness, great health, and inner peace.

Through faith, belief, and trust; through devotion to God, Guru, and self, each one of us can change our living patterns so that we live healthfully, joyfully, and spiritually blessed - all through the divine grace of beloved Guru-ji, Swami Sivalingam.

More pranayama approaches and experiences will follow in the next issue of Prana Yoga Life.

AAAAAUUUUUUUMMMMMMMM....

YOGA FOR PUBLIC SCHOOL TEACHERS

by Prana

Yoga can help teachers in four main ways that are independent of particular subject matter or age of students.

Will-development of Teacher

The first way is by improving the personal capacity of the teacher. Staff development is self-development. Yoga practices - meditation, postures, and breathing exercises - relax, integrate, refine and liberate the practitioner. The emphasis of prana yoga on breathing intensifies these practices. Through them a teacher gains, for one thing, some survival techniques to perserve sanity and serenity. Yoga affords also a spiritual perspective. Perserving the deeper self intact within a spiritual perspective allows the teacher to do new things with his mind and body and to discover how to help children do the same. Liberate yourself, then you can liberate others - from the artificial limits that biological and human conditioning place on the divine potentialities of the spirit, which is by definition limitless.

Teachers who practice yoga increase their energy, expand the range of their physical dexterity, stay steadier through classroom trials, think of more creative teaching ideas, get more insights about their students, deal more effectively with colleagues and administrators, enjoy their work more, and radiate a positive, heartening atmosphere for their students. The evidence for this comes from testimonials made by teachers in classes given by the Prana Yoga Ashram, especially for educators.

People in the so-called helping professions have to help themselves if they are truly to serve others. We have to clear up our own physical ailments and mental problems. Otherwise we drain, instead of aid students. We must feel good on our own. For several thousand years before the advent of psychiatry, yoga stressed knowing oneself, what we call today "consciousness-raising." Real learning starts at home. A good teacher should be self-aware and self-governing. If we have learned how to learn, we can transmit this capacity to those in our charge.

Putting Oneself in the Place of the Learner

Practicing yoga entails learning new things. This puts the teacher in the position of his students. Yoga's special emphasis on self-awareness enables a teacher to make use of his own new learning experiences to get insight about what is going on in his students as they attempt what he proposes.

Learning to control the breath can challenge the ego, raise issues of will, and draw on unused resources the same as learning to read and write. Getting into a new posture can stretch one over into a triumphant state of increased power the same as solving a hard math problem. Sticking to a daily discipline raises the same problems of procrastination and motivation as doing home work or following through on a course project. What do we feel, what do we do, when we can't accomplish the task as described or demonstrated? Do we give up, compare with others, put off, manage a compromise, accept the failing, ask for help, get angry, etc.? With what other aspects of our lives do the ups and downs of our practices seem to correlate? What seems to determine success and failure, good or bad feelings?

Practical teaching strategies can come out of this personal insight. We get a sense of what works and what doesn't, what student behavior means, what different students need for success. Above all, we learn how success depends on spotting negative thinking and converting it to positive. This is the key to learning. If we can become alert to how our own learning efforts relate continually to habits of mind, attitudes and turns of thought, we will understand what our students are doing wrong and how to set them right.

Relaying Yoga Practices To Students

Allowing for differences in stages of growth, we can teach to our students the same practices we learn ourselves. What is self-development for the teacher is basic education for youth - how to relax, focus, integrate, and refine. Children can learn some forms of meditation, breath control, and postures.

Yoga lays a base for all learning because it teaches control of mind and body. Without relaxing and concentrating, for example, no one can learn well either academic subjects or sports and artistic skills. The learner has to relax and let go useless motion so he can conserve and channel energy. He must concentrate his attention so he can focus selectively on some activity or subject. He must center himself so he can line his will up behind the activity (be "motivated"). He must balance and integrate himself so he can summon all his resources and can experience the learning activity throughout his whole organism. So learning requires a holistic state of full access to memory and feeling, to all sensory modalities, to both halves of the brain (intellectual and intuitive), to head and heart, mind and body. This enables the learner to draw on the past and to store for the future. "Yoga" means "union", after all, and it has stressed for millenia what is only now creeping into U.S. education - full, integrative functioning.

The body is a model for subtler planes of life. What one learns through the body transfers to mental, emotional, and spiritual levels of existence. Balance the body, steady the emotions. Stretch into a posture hitherto impossible, open up hope for willing other changes in behavior. Sensitize kinesthetic awareness, discriminate finer degrees of perception and thought. Isolate muscles, zero in on an idea. Because it is obvious and grossly perceptible, the body makes a good medium in which to work simultaneously on higher levels. Children intuitively understand the body as a metaphor for their invisible, intangible life of thought, feeling, and spirit. They master matter first through gaining control of their own bodies. This level of self-control implies for them the possibility of regulating all the aspects of their life - mood, health, social relations, state of consciousness - and hence of achieving happiness. Success with bodily skills sets off a chain reaction of power. Thus children learn the basic lesson of mastering matter by mind.

It is necessary, however, to adapt yoga practices to the developmental stage of one's students. Swami Sivalingam says, for example, that single-nostril breathing and such postures as the headstand and the locust should be reserved until after puberty. Holding breaths should be reserved until virtual adulthood. But pre-pubic children can do the bellows breath, deep and slow double-nostril breathing, and most postures. Small children might meditate first, Swami-ji says, on an external candle flame or mandala before closing eyes and focussing on inner images. In general, external and social activities might precede solitary and inner ones - group chanting, for example, before silent self-recitation of mantras.

Choral reading and singing are excellent for merging individual in community, generating collective energy, attuning inner with outer, and altering state of consciousness through rhythm and vibration. Rhythmic activities as in some crafts (knitting and weaving) or games (jumping rope) or sports (running, rowing, and swimming) or arts (music and dance) are trance-inducing, which was part of their original function, and thus act like meditation. These should get plenty of scope in school because they relax, concentrate, integrate, and refine. Especially fast activities such as fencing and other martial arts leave no time for the mind to wander and hence also teach mind control.

Applying Yogic Learning Strategies

Veteran teachers will recognize a practical shrewdness in yogic learning strategies once they perceive certain general principles emerge from the practices. We can generalize a few here as instances that with a little imagination can be applied to any sort of learning at any age.

The less you rely on other people and other things, the more you learn. One strategy can be stated this way, as a matter of self-reliance or independence. To the extent you depend on others, Swami-ji says, you remain stupid and incompetent. Dependence and knowledge are in a direct inverse relation. The over-protective mother and the "chivalrous", sexist gentleman enslave the child or woman they purport to serve. This strategy is naturally non-sexist. Swami-ji is a far better cook and shopper than most housewives, and he insists that women disciples master machines and finances. Endurance and skills belong to all.

Such an approach to learning implies great change in American classrooms, which tend to infantalize students and to prolong the dependence already protracted by most parents. Letting children work out things for themselves interferes with the standardized, technocratic systems of management currently in vogue in institutions today. Television induces a crippling passivity. Adults themselves depend so much on technology and complex social organization that when shortages of energy, water, or food occur, or when delivery systems, transportation, communication and manufactured products fail, they cannot care for themselves. We have a product or specialist for every need or desire, from stimulating pleasure to relieving pain. Unable to control our own minds and bodies we depend on someone or something outside. By contrast, yogis learn to regulate their own temperature or temperature tolerance instead of using outside energy to cool and heat their whole surroundings. Instead of taking vitamins, hormones, drugs, and other external chemicals, yogis tune their endocrine system so that it produces these things itself. (Postures are a kind of self-massage that increases, decreases, and balances glandular secretions.)

Most often, outsiders do not understand how much the austerity of yoga serves this learning strategy. Doing without things and other people forces the yogi to learn more. Special trials build knowledge and power. Most teachers and parents in our culture today do far too much for youngsters - so much that children grow up relatively helpless and feeling powerless. Instead of putting activity directions in writing, for example, so that students will have to read (on posters or activity cards) most teachers give directions orally. An education for real self-reliance will require schoolroom methodology based on tough independence - that is, on peer collaboration in small working parties and on true individualization of the open classroom sort whereby youngsters learn to do for themselves, make decisions, initiate projects, and use adults only as periodic aides to finding ways and means.

This independence, fostered early, works well only if school learning tasks have obvious real-life value. This realism will become increasingly easy to bring into schools as technology continues to pull back in the face of energy shortages and economic crises and as such social systems as medical and health care continue to degenerate. Doing for oneself is rapidly shifting from an aristocratic philosophy, as it may have been in Ralph Waldo Emerson's time, to a stark matter of survival.

Another yogic learning strategy is to suspend some normal part of one's life to see what difference the loss makes. Fasting teaches what food really is, what one's relation to food is, what oneself is. The learner gains knowledge of subject and object by means of each other. Holding the breath teaches not only a lot about breath but about oneself. Like Christian monastics, yogis sometimes suspend speech (a practice called mouna). A fine way to learn the role of language in our lives is to do without it for a while. This suspension is the main rule of charades; limited to gesture, one fairly bursts to speak. Other folk games are in fact based on this strategy of withholding a familiar condition. Consider, for example, blindfolding games like Pin the Tail on the Donkey. Periodic solitude reveals one's social nature and interdependence. The meditator suspends inner speech, that is, the whole culturally acquired filter system of conceptualization/verbalization.

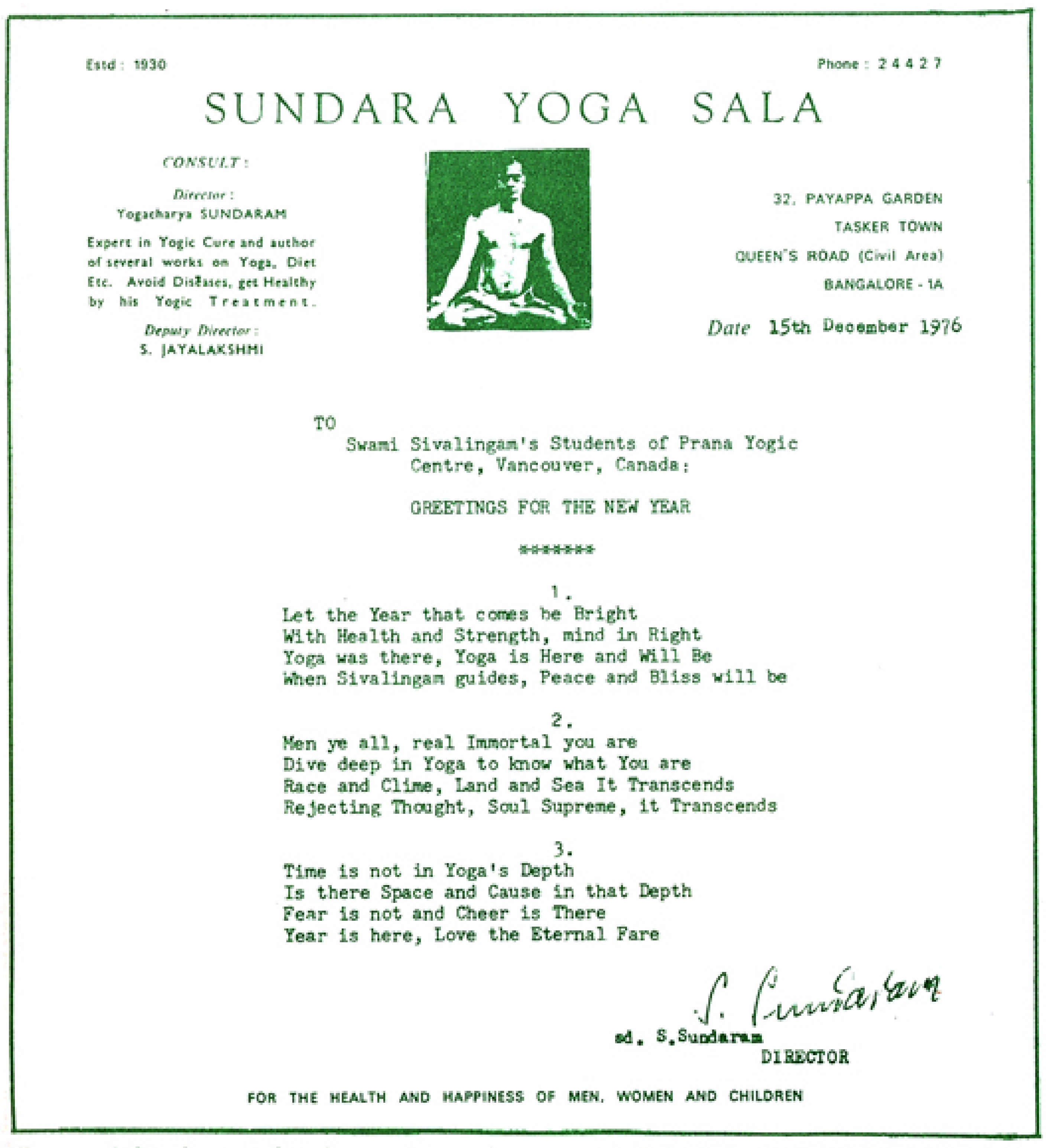
Suspending a familiar condition constitutes only a special case of playing with variables to see what happens. Children enjoy playing around this way with normality, (which explains their love of novelty.) This is the essential play of science. Experimental research consists of setting up unusual circumstances to see what happens. The aim is to understand better what is normally happening. (Think of rat mazes.) Yogis are naturally scientific in this regard. Swami-ji constantly urges his disciples to alter their routines and to do things differently from time to time. The spirit is playful, as with a child, but the aim is to keep learning all the time.

Sometimes this yogic playing with variables focusses the learner on fine contrasts, as in slight variations of a posture. Doing the cobra with elbows straight instead of bent, or the plow with one leg straight at a time (in half lotus), amounts to systematically "controlling" for one variable at a time. What difference does each variation make in breathing, in organs affected, in balance, etc? The yogi may work with extreme contrast, as when he does the "trembling pose", deliberately tensing his body to the point of shuddering then completely relaxing. So we learn relaxation! Nuanced discriminations, on the other hand, subtilize the organism, creating a spiritual movement, like the shifting progression of sounds in the words and tunes of the God-songs called bhajans, where sometimes the words are held constant while the tunes change, and sometimes both keep varying in ways to tease attention. Playing the variables - suspending or altering - makes one attend and attune and gradually refine. This is the real alchemy. Child development as charted by Western scientists progresses from lumping to discriminating thence to simultaneous perception of similarity and difference, unity and multiplicity - as in mandalas. Moreover, suspending a normal condition gradually de-conditions - that is, liberates the learner from his cage of physical and social incarnation.

The main yogic learning strategy is to assume ever and always the primacy of mind over matter. You become what you think, Swami-ji insists, so it is critical to think positively and to quickly nip off negative thinking as soon as it starts to crop up. The "bad self-concept" of our educational circles is only one case. Yogic training constantly alerts the learner to the myriad subtle ways in which negative thinking insinuates itself into our behavior. If the mind rules, the life consists of endless possibility. Controlling the mind becomes extremely important. To control the mind, the self must assert the will. Concretely, the strategy is to remind the learner constantly of the power of the mind for good or evil and to help him affirm the will by leading him into challenging action that will temper it. He is told tales of "supernatural" power as truth, and given increasingly difficult tasks that imply limitless power. At the same time, all the practices combine to put him in touch with the transpersonal part of himself, the divinity within, that will in fact enable him to make this truth true.

Practice and study of yoga suggest an educational future founded on a curriculum of rhythm, on different vibration rates or frequencies. It would encompass arts, sports, and crafts as well as language, mathematics and physics. Everything in this life comes down to pulsation and periodicity, ratio and rhythm, staying and changing. In such a curriculum the learner would ascend from grosser to subtler frequencies in various spectra, progress from simpler to more complex rhythms and measures. But that is an idea for another time. ●

SHARINGS FROM DIVINE SOULS



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32, PAYAPPA GARDEN
TASKER TOWN
QUEEN'S ROAD (Civil Area)
BANGALORE - 1A

Date 15th December 1976

TO
Swami Sivalingam's Students of Prana Yogic
Centre, Vancouver, Canada:

GREETINGS FOR THE NEW YEAR

****

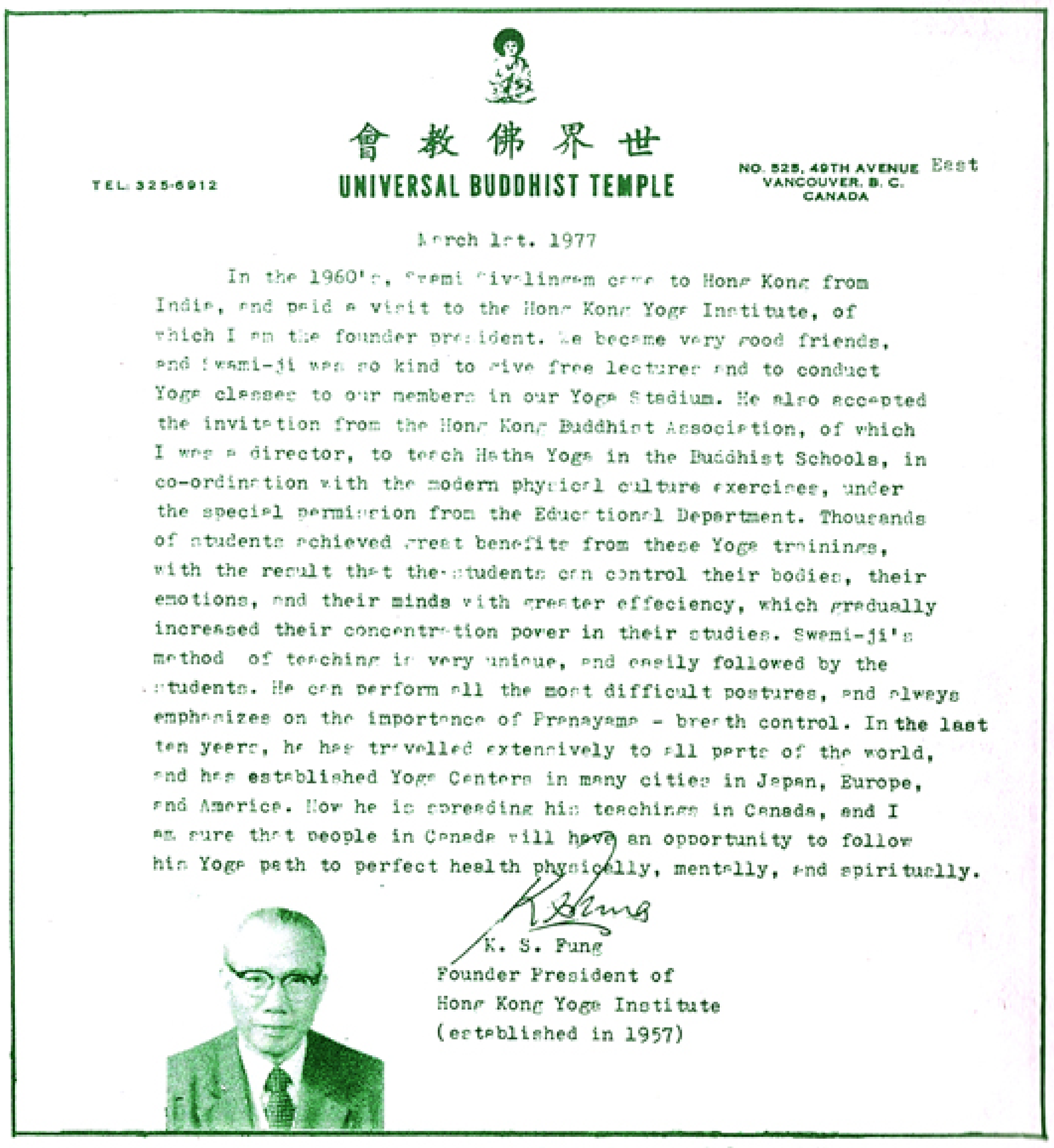
1.
Let the Year that comes be Bright
With Health and Strength, mind in Right
Yoga was there, Yoga is Here and Will Be
When Sivalingam guides, Peace and Bliss will be

2.
Men ye all, real Immortal you are
Dive deep in Yoga to know what You are
Race and Clime, Land and Sea It Transcends
Rejecting Thought, Soul Supreme, it Transcends

3.
Time is not in Yoga's Depth
Is there Space and Cause in that Depth
Fear is not and Cheer is There
Year is here, Love the Eternal Fare

S. Sundaram
sd. S.Sundaram
DIRECTOR

FOR THE HEALTH AND HAPPINESS OF MEN, WOMEN AND CHILDREN



會教佛界世
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UNIVERSAL BUDDHIST TEMPLE
NO. 525, 49TH AVENUE East
VANCOUVER, B. C.
CANADA

March 1st. 1977

In the 1960's, Swami Sivalingam came to Hong Kong from India, and paid a visit to the Hong Kong Yoga Institute, of which I am the founder president. We became very good friends, and Swami-ji was so kind to give free lectures and to conduct Yoga classes to our members in our Yoga Stadium. He also accepted the invitation from the Hong Kong Buddhist Association, of which I was a director, to teach Hatha Yoga in the Buddhist Schools, in co-ordination with the modern physical culture exercises, under the special permission from the Educational Department. Thousands of students achieved great benefits from these Yoga trainings, with the result that the students can control their bodies, their emotions, and their minds with greater effeciency, which gradually increased their concentration power in their studies. Swami-ji's method of teaching is very unique, and easily followed by the students. He can perform all the most difficult postures, and always emphasizes on the importance of Pranayama - breath control. In the last ten years, he has travelled extensively to all parts of the world, and has established Yoga Centers in many cities in Japan, Europe, and America. Now he is spreading his teachings in Canada, and I am sure that people in Canada will have an opportunity to follow his Yoga path to perfect health physically, mentally, and spiritually.

K. S. Fung
Founder President of
Hong Kong Yoga Institute
(established in 1957)

Revered Sri Swami Sivalingamji,

Loving Namaskars.

Om Namo Narayanaya.

I am immensely thankful to you for your kind letter of the 18th January, 1977. . . .

I am very happy to learn of your increasing work, which has the supreme grace of our Holy Master Swami Sivanandaji Maharaj, whose special Blessings I invoke upon you and your Centre.

May God bless you.

With respects and regards
Yours, in the Lord,
SWAMI KRISHNANANDA
The Divine Life Society
Shivanandanagar
Rishikesh, Himalayas
28 January, 1977

Dear Sivalingamji,

Got your recent printed matter. Thanks. Today is Sivaratri day and I pray Lord Siva's grace be upon you. I am really surprised the way things are happening with you. In very short time you have opened so many branches . . .!

SWAMI BHIMESEN, Bangalore
India, 16 February, 1977

PROSPER NOBLE SWAMIJI,

I was happy to see your Prana Yoga Ashram activities so ably organized by you . . . .

I am glad to see that you have included rhythmic breathing in Asanas . . . .

I saw . . . in your heart on your birthday.

"Live long live long lovely Aum
Live long like sun and sea
Live long sincere Sivalingam
Prosperous and soul-free.
Let the Divine artist paint your days
With the brush of blissful thrills.
Let him open the means and ways
To fulfill in us what He wills.
Let us work as soldiers
Live as comrades
Walk as heroes
Talk as sages
Let our love prolong for ages."

AUM SIVAM
Yogi Shuddhananda Bharati
24-6-76

Yoga Samaj, Adyar, Madras
24 June, 1976

Most respected and revered Swamiji,

I feel extremely happy to receive your letter as well as the prasadam enclosed along with the same. By your whole-hearted blessings I am carrying on my work well . . . . From the letter I could judge what much efforts you are taking to preach about Yoga in western countries and I am certain that your mission will prove fruitful to thousands of disciples who seek their spiritual help from you to get over their difficulties. Wherever I may be and whatever my actions, I am always finding a shelter from all difficulties by your blessings and I always feel that this should continue. Ending this letter with all respects.

Thanking you once again for all the affection you have shown to me and to my family.

Yours respectively,
M. Vytilingam Pillai, Proprieter
Sri Saraswathi Agencies, Tiruchirapalli.
India, 3 February, 1977

Most Revered Swami-ji:

Salutations . . . .

Self always seek the encouraging words of Swami-ji and more important than anything else in life, the Blessings of the Almighty. It is being felt that Swami-ji's letter whenever received at this end gives a creative energy not only to self but also to our institution for extending more active services to the humanity.

With your kind blessings,
Ever yours,
T.S. Kalyanasundaram
Yogasana Alayam, Madras,
India, 27 March, 1977

Walk straightly, Wake up calmly,
Think up positively, do it at oncely,
Don't keep for postpone,
Be joyfully and keep in-touchingly,
Be always look with-in and see it,
Be always keep with-in the Guru,
Be always with God through the Guru's
forms.

-SWAMI SIVALINGAM

AYODHYANAGAR

Ayodhyanagar is the name of the 80-acre Prana Yoga spiritual retreat in northern California recently acquired for Swami-ji by his devotees. The name means "home of Lord Ram". The property is a residence for Swami-ji and a spiritual training school and live-in community for yoga teachers and students. It is a center for spiritual activities under Swami-ji's guidance and blessings.

Tree-covered Ayodhyanagar is located in the southern part of California's Humboldt County near the famous drive through the redwoods called, "Avenue of the Giants". The nearest town is Miranda, about 8 miles away, just off California Route # 101. Ayodhya lies to the west of Miranda, toward the sea, which is an hour and a half distant. The approach to Ayodhyanagar is a country road winding through hills and valleys, arriving finally at the retreat, where, appropriately, the road ends. Here the country air has the freshness and peace of a wilderness mountain retreat.

There are seven buildings located on the northern 40 acres, each nestled in its own unique setting. The main school building with yoga studio and kitchen as well as sleeping space, is located just at the entrance of the property. Most of the other buildings are a short walk away, but are essentially hidden from the school and from each other. A short hike south across one of several creeks takes us to the most remote of the buildings, the Waterfall House. A longer walk shows us the rugged, tree-covered slopes where deer and smaller wild creatures abound, the spring-fed creeks with their pure, tumbling water, and the giant rocks forming lookout points across the valley.

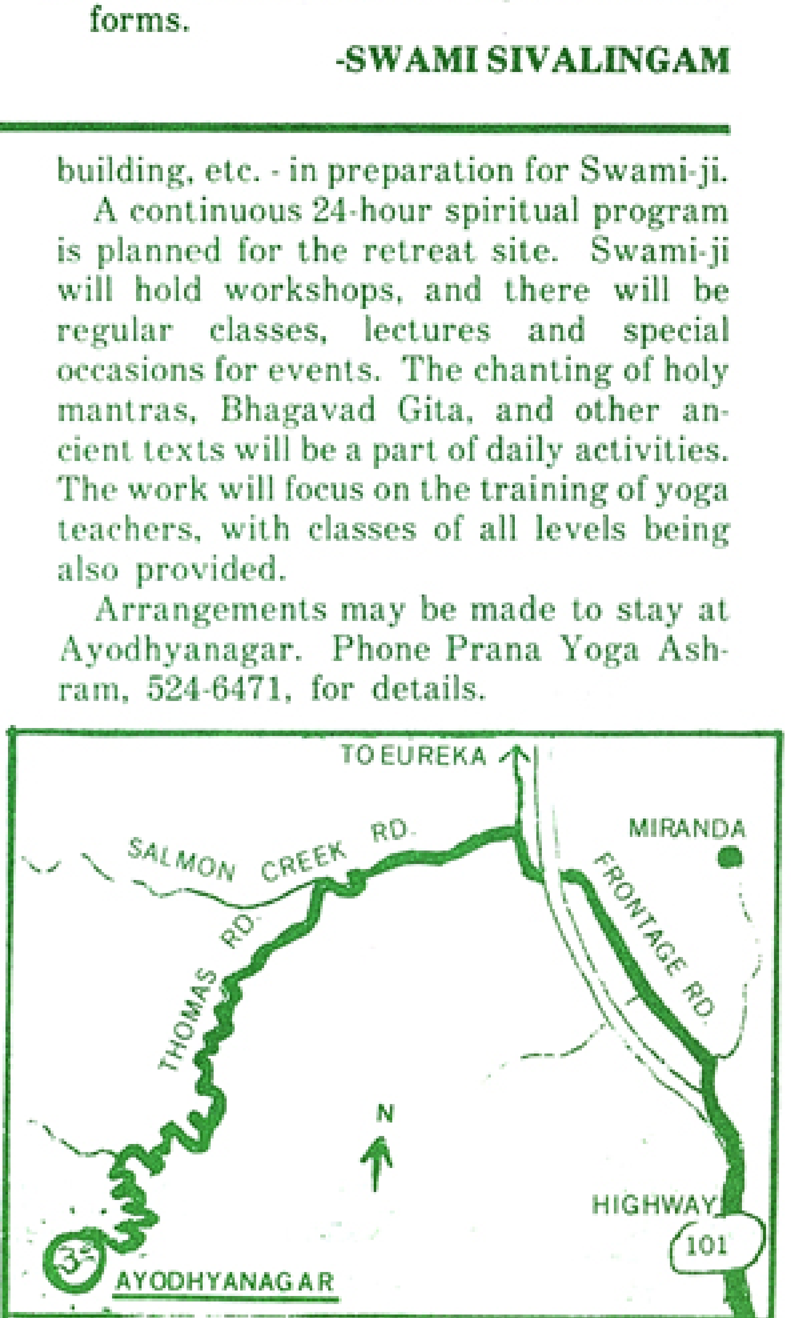
Once the site of a Sinkyone Indian village at the time of Christ, present-day Ayodhyanagar lies on the slopes of Elk Ridge on an east-west axis between two sharply pointed hills, Bear Butte to the east and Clark's Butte to the west. A feeling of the ancient and isolated permeates the land, accented by the circling of hawks in the hot sun. Underneath the natural sounds made by weather and wildlife, a meditative silence lies on the land: peace and energy emanate.

Since the time of purchase the Prana Yoga Ashram community has done remodelling of the school building and several houses, pruning of fruit trees, winter garden' clearing and early planting, fence building, etc. - in preparation for Swami-ji.

Scenes of the land, houses and karma yoga activities at Ayodhyanagar

A continuous 24-hour spiritual program is planned for the retreat site. Swami-ji will hold workshops, and there will be regular classes, lectures and special occasions for events. The chanting of holy mantras, Bhagavad Gita, and other ancient texts will be a part of daily activities. The work will focus on the training of yoga teachers, with classes of all levels being also provided.

Arrangements may be made to stay at Ayodhyanagar. Phone Prana Yoga Ashram, 524-6471, for details.



DIRECTIONS: GOING NORTH, TAKE MIRANDA EXIT FROM #101. GO LEFT ON FRONTAGE RD. (TO END). GO UNDER #101 AND LEFT ON SALMON CREEK RD. TURN LEFT ON THOMAS RD. & FOLLOW UNTIL ROAD DIVIDES IN TWO UNPAVED FORKS. GO LEFT & KEEP TO MAIN RD. UNTIL AFTER "STEVENS" SIGN. TAKE NEXT 2 LEFT FORKS AND GO TO END.

Join Prana Yoga Ashram

Members are entitled to a year's subscription to "Prana Yoga Life", reduced fees for workshops and retreats, plus all mailings during the year. $20 per membership or $35 per couple. Write, phone or come to the Prana Yoga Ashram, 488 Spruce St. Berkeley, Calif. 94708. Tel. (415) 524-6471

PRANAYAMA
MEDITATION

PRANA YOGA ASHRAM

SWAMI SIVALINGAM
Founder-Director

ASANAS
SPIRITUAL DISCUSSION

BERKELEY

DAILY CLASS 7:30 - 8:30 a.m., 488 Spruce St.

Sun. 7- 8:30 p.m.	488 Spruce St.
Mon. 10 - 11:30 a.m.	All Soul's Church Corner Spruce & Cedar
Mon. 12 - 1 p.m.	"Y" House, 2600 Bancroft Way
Tues. 10 - 11:30 a.m.	488 Spruce St.
Tues. 5:30 - 7 p.m.	488 Spruce St. (intermediate class)
Wed. 7 -8:30 p.m.	488 Spruce St.
Thurs. 7 - 8:30 p.m.	488 Spruce St.

SATSANG - Mondays, 5 -6 p.m., 488 Spruce St.
Singing and chanting of mantras

KARMA YOGA - Saturdays, 12:00 - 5 p.m., 488 Spruce St.

Cooperative work for Prana Yoga community, followed by -

MEDITATION - Saturdays, 5:00 - 6:00 p.m. vegetarian dinner and spiritual discussion, 6:00 - 7:00 p.m.

SAN FRANCISCO

Sun. 10 - 11:30 a.m.	Gymnastics Studio 147 A Clement St.
Wed. 4:30 - 6 p.m.	CYTA Yoga Center 1736 Ninth Ave.

For further information or arrangements for special classes & private lessons, phone:

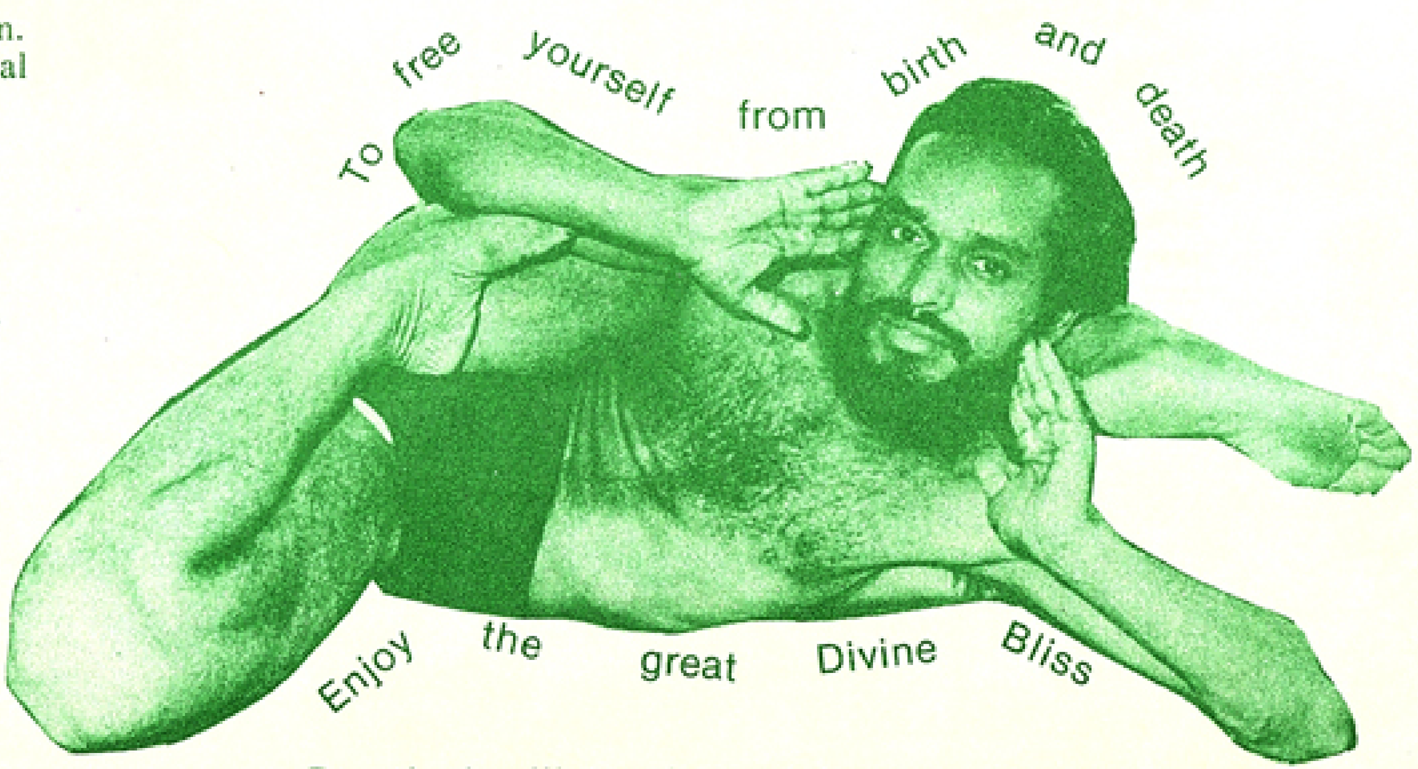
PRANA YOGA ASHRAM,
488 Spruce Street
Berkeley, Ca. 94708
[415] 524-6471/548-8470/527-8648

SAN FRANCISCO BAY AREA

PRANA YOGA CLASSES

Spring Schedule, 1977

"Practice - practice - practice - practice



To free yourself from birth and death

Enjoy the great Divine Bliss

Practical will teach you the surest way."

NOVATO

Tues. 10 - 11:30 a.m.	United Methodist Church 1473 S. Novato Blvd.
Mon. 10:15 - 11 a.m. Thurs. "	Canyon Manor Convalescent Home Canyon Manor Drive

SAN ANSELMO

Tues. 2:15 - 3:15 p.m. Thurs. "	Marin Community Workshop and Annex 21 Mariposa Ave.

for Marin County classes phone:(415) 897-4407

YOGA COURSES FOR EDUCATORS

"YOGA FOR CREATIVE LEARNING"
through Saint Mary's College, Moraga.
Education Extension Program.
2.5 semester units
classes in

ALAMEDA: BENICIA
MORAGA: BERKELEY

For information about next semester classes beginning June 20 - July 29, phone:

PRANA YOGA CENTRE.
1714 San Lorenzo Ave.
Berkeley, Ca. 94707
[415] 527-8648/524-6471

Prana Yoga Classes according to Swami Sivalingam's method are also available in Canada, Denmark, Israel, Japan & India.

INTERNATIONAL PRANA YOGA CENTRES — Founder-Director: Swami Sivalingam

Swami-ji is currently residing in Canada. Swami-ji will soon be revisiting Denmark, Israel (Jerusalem and Haifa), Germany, England and U.S.A. for Prana Yoga Centres' openings and lecturings.

U.S.A. [Headquarters]

Prana Yoga Ashram
488 Spruce Street
Berkeley, California, 94708
Telephone: (415) 524-6471

Mailing address:
Prana Yoga Ashram.
P.O. Box 1037
Berkeley, California, 94701

Shri Prana & Yamuna Devi (in charge)

RETREAT
Ayodhyanagar P.O. Box 9, Miranda, California, 95553
(An 80-acre spiritual community nestled among the tree-covered hills of Northern California)

Prana Yoga Centre,
1714 San Lorenzo Avenue
Berkeley, California, 94707
Telephone: 527-8648

Shri Pingala Devi (in charge)

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Prana Yoga Ashram Extension in Marin
1265 Parkwood Drive
Novato, California, 94947
Telephone: 897-4407

Shri Shantosh Mata (in charge)

●

CANADA

Prana Yoga Centre
Suite 6, 1348 Marine Drive
North Vancouver, B.C.
Canada V7P 1T4
Telephone: (604) 988-4437/255-9945

Shri Lakshman
(conducting classes)

Mailing address:
P.O. Box 2402
Vancouver, B.C.
Canada V6B 3W7

DENMARK

Prana Yoga Centre
Jomsborgvej - 35
2900, Hellerup, Denmark
Telephone: (01) HE-7929

Shri Dhairyavathi Devi (in charge)

●

ISRAEL

Mr. & Mrs. (Aki & Melinda) Friedman & Tamar Barkan (in charge)
Prana Yoga Centre, 53 Lalahav Street,
Ramat Hasharon, Tel Aviv, Israel. Tel.(3) 475177/485107

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JAPAN

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Ms. Yoshiko Furukawa (in charge)
Hatha Yoga Centre
5-30-14, Shimo meguro
Meguro-ku, Tokyo, Japan-153
Telephone: 716-9149

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INDIA

Yogi Sivalinga Adigalar Yoga Sabha,
5, #1, New Street, Kitchipalayam,
Salem-636 001, Tamil-nadu

Shri V. Narayanan (in charge)

●

Shri K. Loganathan
8 Mettu Street, Salem-636 001
Tamil-nadu. Telephone: 3932

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Yogi Sivalinga Adigalar Iraipani Mandram
138/17 Srinivasa-puram, Madras, 600-028
Telephone: 446133

Shri Kalaimathi Anbazhagan (in charge)

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Shri Dr. & Yogi V. Sundararaj (in charge)
Prana Yoga Centre
23, Ismailpuram 3rd Street
Munichalai, Madurai - 625 009 Tamil-nadu

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UNIVERSITY OF CALIFORNIA, BERKELEY, CONFERENCE

The insights of the "human potential movement" and their far-reaching implications for education were explored in a conference/workshop entitled "Infinite Frontiers: The Human Potential Movement in Education", January 21-23 and 29-30, 1977. More than 300 people attended.

Inspired by the teachings of Swami Sivalingam, Pingala Devi (in charge of Berkeley Prana Yoga Centre) coordinated the conference. Pingala's goal was to reveal and expand the interconnections between the practical applications of prana yoga philosophy and contemporary education practices. The conference included meditation, chanting, a yoga workshop, "Yogic Learning Applications in Education" given by Prana and Yamuna Devi, in charge of Berkeley Prana Yoga Ashram, and the reading of excerpts from Swami-ji's life-transforming poems and letters.

Prana Yoga Ashram Conference Exhibit

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Devotees from the U.S. (Paige, Pingala, Yamuna and Rose) and Denmark (Dhairyavathi) have visited Vancouver in recent months to be guest instructors at Killarney Community Center, Universal Buddhist Temple, University of British Columbia, Vancouver YWCA, and Prana Yoga Centre, North Vancouver.